

W O E T O D R V N K A R D S .

A Sermon by S A M V E L W A R D
Preacher of Ipswich.



L O N D O N

Printed by *A. Math.* for *Iohn Marriott*, and
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at the Signe of the Gunne. 1622.

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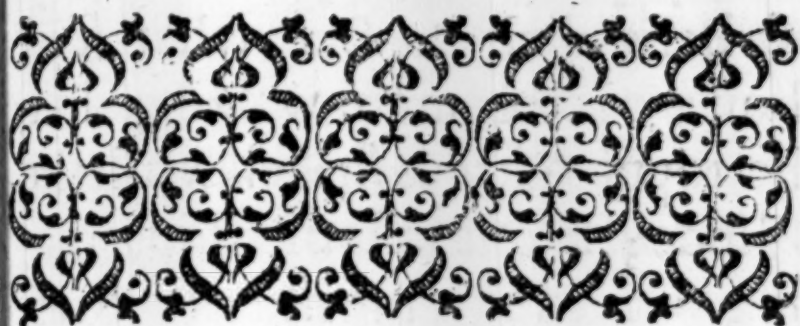
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PROV. 23. vers. 29. 32.

*To whom is Woe? to whom is Sorrow?
to whom is Strife? &c.*

*In the end it will bite like a Serpent,
and sting like a Cockatrice.*



*Sere, art thou also
blind? Watch-man
art thou also drunk,
or asleep? Or hath
a Spirit of slumber
put out thine eyes?*

Esay 21.

*Vp to thy Watch-Tower, what
descriest thou? Ah Lord! what
end or number is there of the va-*

A 3 nities

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nities which mine eyes are weary of beholding ? But what seest thou ? I see men walking like the topps of trees shaken with the Winde; like Masts of Ships reeling on the tempestuous Seas. Drunkenesse, I meane, that hateful Night-bird, which was wont to waite for the twilight, to seeke nookes and corners, to auoide the houting and wonderment of Boyes and Girles : Now as if it were some Eglet to dare the Sun-light, to flie abroad at high noone in euery streete, in open Markets and Faires without feare or shame, without controule, or punishment, to the disgrace of the Nation, the outfacing of Magistracy and Ministry, the viter vndoing (without timely preuention) of health and wealth, Piety and Vertue, Towne and Country, Church and Commonwealth. And dost thou like a dumbe

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dumbe dogge hold thy peace at these things, doest thou with *Salomons* sluggard fould thine hands in thy bosome, and giue thy selfe to ease and drousinesse, while the enuious man causeth the noysomest and basest of weeds to ouer-runne the choyfest *Eden* of God? Vp and Arise, lift vp thy voyce, spare not, and cry aloud? What shall I crie? Crie woe and woe againe vnto the Crowne of pride, the Drunkards of *Ephraim*. Take vp a parable, and tell them how it stingeth like the *Cockatrice*, declare vnto them the deadly poyson of this odious sinne. Shew them also the soueraigne Antidote and Cure of it, in the cup that was drunke off by him, that was able to ouercome it: Cause them to behold the brasen Serpent and bee healed. And what though some of these deafe Adders will

Esa 5. 11. 22.

Esa 28. 1.

Joel 1. 5.

Hab 2.

James 5.

A 4

not

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not bee charmed nor cured; yea, though few or none of this swinish heard of habituall drunkards, accustomed to wallow in their mire, yea, deeply and irrecoverably plunged by legions of Devils into the dead sea of their filthinesse; what if not one of them will be washed and made cleane, but turne againe to their vomit, and trample the pearles of all admonition vnder feete; yea, turne againe, and rend their reprovours with scoffes and scornes, making iests and songs on their Alebench: Yet may some young ones bee deterred, and some nouices reclaimed, some parents and Magistrates awakened to preuent and suppress the spreading of this gangrene: and God haue his worke in such as belong to his grace. And what is impossible to the worke of his grace?

Goe

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Goe to then now ye Drunkards, listen not what I, or any ordinary hedge-priest (as you stile vs, but that most Wise and experienced royall Preacher) hath to say vnto you. And because you are a dull and thick-eared generation, hee first deales with you by way of question, a figure of force and impression. *To whom is woe, &c.* You vse to say, Woe be to hypocrites. It's true, woe be to such and all other witting & willing sinners, but there are no kind of offenders on whom woe doth so palpably ineuitably attend as to you drunkards. You promise your selues mirth, pleasure, and iollity in your Cups, but for one drop of your mad mirth bee sure of gallons and tunnes of woe, gall, wormewood and bitternesse here and hereafter. Other sinners shall tast of the Cup, but you shall drinke of the dregs of Gods

μεγάλη τῆς
ἐρωτήσεως
ἐνεργεία. Βασιλ

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Gods wrath and displeasure. *To whom is strife*. You talke of good fellowship & friendship, but wine is a rager and tumultuous make-bate, and sets you a quarrelling, & medling. When wit's out of the head and strength out of the body, it thrustes euen Cowards and dastards vnfenced and vnarmed into needles frayes and combats. And then to whom are wounds, broken heads, blue eyes, maymed limmes? You haue a drunken by-word: Drunkards take no harme, but how many are the mishaps and vntimely misfortunes that betyde such, which though they feele not in drinke, they carrie as markes and brands to their graue. You pretend you drinke healthes and for health, but to whom are all kind of diseases, infirmities, deformities, pearled faces, palsies, dropnies, headaches? If not to drunkards.

Vpon

Vpon these premises he forcibly
inferred his sober & serious aduice.
Looke vpon these woefull effects
and euils of drunkennes, and looke
not vpon the Wine, looke vpon the
blew wounds, vpon the red eyes it
causeth, and looke not on the red
colour when it sparkleth in the cup.
If there were no worse then these,
yet would no wise man be ouer-
taken with Wine; as if he should say,
What see you in the Cup or drink,
that counteruaileth these dregges
that lie in the bottome. Behold,
this is the Sugar you are to looke
for, and the tang it leaues behind.
Woe and alas, sorrow and strife,
shame, pouertie and diseases; these
are enough to make it odious, but
that which followeth withall, will
make it hideous and fearefull. For
Salomon duely considering that he
speakes to men past shame and
grace, senselesse of blowes, and
therefore[†]

φάρμακον θα-
 νατήρορον
 φθοροποιόν
 δὲ λητήριον,
 Acharito che-
 nachash, veche
 Siphgnoni
 iaphresh: no-
 uissimo sub tan-
 quam Serpens
 mordebit, &
 tanquam re-
 gulus punget.
 Montanus &
 Mercerus, tam-
 quam hæmor-
 rhois vel dipsas
 Tremelius,

therefore much more of reasons
 and words insisteth not vpon these
 petty woes; which they, bewitch-
 ed and besotted with the loue of
 Wine, will easily ouer-see and o-
 uerleape: but sets before their eies
 the direfull end and fruite, the
 blacke and poysonfull taile of this
 sin. *In the end it stingeth like the Ser-
 pent, it biteth like the Cockatrice (or
 Adder)* faith our new Translation.

All Interpretors agree, that hee
 meanes some most virulent Ser-
 pent, whose poyson is present and
 deadly. All the Woes hee hath
 mentioned before, were but as the
 sting of some Emmet, Waspe or
 Nettle, in comparison of this
 Cockatrice, which is euen vnto
 death; death speedy, death paine-
 full, and wofull death, and that as
 naturally and ineuitably, as *Opium*
 procureth sleepe, as *Elebore* pur-
 geth, or any Poyson killeth.

Three

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Three forked is this sting, and threefold is the death it procureth to all that are stung therewith. The first is the death of grace, the second is of the body, the third is of soule and body eternall. All sin is the poyson wherewithall the old Serpent and Red Dragon envenoms the soule of man, but no sin (except it bee that which is vnto death) so mortall as this, which though not euer vnardonably, yet for the most part is also irrecoverably, and ineuitably vnto death. Seest thou one bittē with any other Snake, there is hope & help. As the Father said of his son, when he had information of his gaming, of his prodigalitie, yea, of his whoring: but when hee heard that hee was poysoned with drunkenesse, hee gaue him for dead, his case for desperate and forlorne. Age and experience often cures the other; but
this

*Vim habens
presentaneam
sopori ferax,
&c. Remus
in Spici legis.
Vide etiam Se-
neca ep. 84. ubi
cum opio ellebo-
ro veneno
ebrietatem com-
parat.*

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this encrcaseth with yeares, and
 parreth not till death. Whoring is
 a deepe Ditch, yet some few shall a
 man see returne & lay hold on the
 wayes of life, one of a thousand, but
 scarce one Drunkard of ten thou-
 sand. One, *Ambrose* mentions, and
 one haue I knowne, and but one of
 all that euer I knew or heard of.
 Often haue I been asked, and often
 haue I enquired, but neuer could
 meete with an instance, saue one or
 two at the most. I speake of Drun-
 kards, not of one drunken; of such
 who rarely & casually haue *Noah*-
 like been surprised, ouer-taken at
 vnawares. But if once a Custome,
 euer necessity. Wine takes away
 the heart, and spoyles the braine,
 ouerthrowes the faculties and Or-
 ganes of repentance and resoluti-
 on. And is it not iust with God,
 that hee who will put out his natu-
 rall light, should haue his spirituall
 extin-

*De ebrioso non
 de ebrio, cuius
 viuere est
 bibere.*

*Principia ledit
 & cecidit homi-
 nem in fungum
 & reptudinem
 vertit.*

extinguished? He that will depriue himselfe of reason, should loose also the Guide and Pilot of reason, Gods Spirit and Grace: hee that will wittingly and willingly make himselfe an habitation of vncleane spirits, should not dispossesse them at his owne pleasure? Most aptly therefore is it translated by Tremelius, *Hæmorrhoids*, which Gesner confounds with the *Dipsas*, or thirstie Serpent, whose poyson breedeth such thirst, drought, and inflammation, like that of Ratsbane, that they neuer leaue drinking, till they burst and die withall. Would it not grieue and pitie any Christian soule, to see a rowardly hopefull young man well natured, well nurtured, stung with this Cockatrice, bewailing his owne case, crying out against the basenesse of the sinne, inueighing against company, melting vnder the perswasions of friends,

friends; yea, protesting against all entisements, vow, covenant, and seriously indent with himselfe and his friends for the relinquishing of it: and yet if he meete with a companion that holds but vp his finger, he followes him as a foole to the stocks, and as an Oxe to the slaughter-house, hauing no power to withstand the temptation, but in hee goes with him to the tipling house, not considering that the Chambers are the Chambers of death; and the guesse, the guests of death; and there hee continues as one bewitched or coniured in a spell out of which hee returnes not til he hath emptied his purse of money, his head of reason, & his heart of all his former seeming grace. There his eyes behold the strange woman, his heart speaketh peruerse things, becomming heartles as one (saith *Salomon*) in the heart of the sea,

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sea, resolving to continue, and returne to his vomit what euer it cost him, to make it his daily worke. *I was sicke, and knewe it not. I was stricke and felt it not, when I awake I will seeke it yet still.* And why indeed (without a miracle) should any expect that one stung with this viper should shake it off, and euer recouer of it againe. Yea, so farre are they from recouering themselves, that they infect and become contagious and pestilent to all they come neare. The Dragon infusing his venom, & assimulating his elves to himselfe in no sin so much as in this, that it becomes as good as meate and drinke to them, to spend their wit & mony to compasse alehouse after alehouse, yea towne after towne to transforme others with their Circean Cups, till they haue made them bruits and swine, worse then themselves. The A-

Vers. 34. 35.

B

dulterer

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dulterer and Vsurer desire to enioy their sinne alone, but the chiefe pastime of a drunkard is to heat and ouercome others with wine that hee may discouer their nakednesse and glory in their foyle and folly. In a word, excesse of wine, and the spirit of Grace are opposites, the former expelles the latter out of the heart, as smoke doth Bees out of the Hiue: and makes the man a mere slaue and prey to Satan and his snares, when by this poyson he hath put out his eyes and spoyled him of his strength, he vseth him as the Philistims did *Sampson*, leads him on a string whither hee pleaseth, like a very drudge, scorne and makesport to himselfe and his Impes; makes him grinde in the mill of all kind of sinnes and vices. And that I take to bee the reason why Drunkenesse is not specially prohibited in any one of the tenne

Com.

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Commandements because it is not the single breach of any one, but in effect the violation of all and e-
uery one, it is no one sinne, but all
finnes, because it is the Inlet and
fluce to all other finnes. The Di-
uell hauing moystened, and stee-
ped him in his liquor, shapes him
like soft clay into what mould hee
pleaseth: hauing shaken off his
rudder and Pilot, dashes his soule
vpon what rocks, sands, and Syrts
he listeth, and that with as much
ease as a man may push downe his
body with the least thrust of his
hand or finger. Hee that in his
right wits and sober moode seemes
religious, modest, chaste, courteous,
secret, in his drunken fitts sweares,
blasphemes, rages, strikes, talkes fil-
thily, blabs all secrets, commits fol-
ly, knowes no difference of persons
or sexes, becomes wholly at Sa-
tans command as a dead organ to
be

*Omne vitium
incendit & de-
regit, obstantem
malis conatibus
verecundiam
remouet. Senec.
Epist. 84.
Ebrietas in se
calidas comple-
ctitur omnes.*

*Musto dolia ip-
sa rumpuntur,
sic vino exestu-
ante quicquid
in imo latet
effertur. Idem
ibidem.*

B 2

be enacted at his will and pleasure. Oh that God would be pleased to open the eyes of some drunkard, to see what a dunghill and carrion his soule becoms, & how loathsome effects follow vpon this spirituall death and sting of this Cockatrice which is the fountaine of the other two following, temporal and eternal death?

And well may it bee that some such as are altogether fearelesse and carelesse of the former death will yet tremble and bee moued with that which I shall in the second place tell them. Among all other finnes that are, none brings forth bodily death so frequently as this, none so ordinarily slaies in the Act of sinne as this. And what can bee more horrible then to dye in the acte of a sinne without the acte of repentance? I pronounce no definitiue sentence of damnation vpon

vpon any particular so dying; but what dore of hope or comfort is left to their friends behind of their saluation? The whoremaster hee hopes to haue a space and time to repent in age, though sometimes it pleaseth God that death strikes *Cosby* and *Zimry* napping, as the deuill is sayd to slay one of the Popes in the instant of his adultery and carry him quicke to hell. The swearer and blasphemmer hath commonly space, though seldome grace, to repent and amend: and some rare examples stories afford, of some taken with oathes and blasphemies in their mouthes. The theefe and oppressor may liue and repent and make restitution as *Zachens*: though I haue seene one slayne right out with the timber he stole halfe an houre before; and heard of one that hauing stolne a sheepe and laying it downe vpon a

B 3

stone

stone to rest him, was grand and hang'd with the strugling of it about his neck. But these are extraordinary & rare cases. God sometimes practising Marshall law and doing present execution, lest fooles shall say in their heart, there were no God or Iudgement: but conuiuing and deferring the most, that men might expect a Iudge conming, and a solemne day of Iudgement to come. But this sinne of Drunkenesse is so odious to him, that he makes it selfe, Iustice, Iudge and Executioner, slaying the vngodly with misfortune, bringing them to vntimely shamefull ends in brutish and bestiall manner often in their own vomit and ordure; sending them sottish, sleeping, and senselesse to hell, not leaving them either time, or reason, or grace to repent, and crie so much as *Lord haue mercy on vs.* Were there (as

in

in some Cities of *Italy*) an Office kept, or a Record and Register by euery Crowner in Shires & Counties, of such dismall euent which God hath auenged this sinne withall, what a Volume would it haue made within these fewe yeares in this our Nation? How terrible a Theater of Gods Iudgements against Drunkards, such as might make their hearts to bleed and relent, if not their eares to tingle, to heare of a tast of some few such noted and remarkeable examples of Gods Iustice, as haue come within the compasse of mine owne notice and certaine knowledge, I thinke I should offend to conceale them from the world, whom they may happily keepe from being the like to others, themselues.

An Ale-wife in Kesgraue neere to Ipswich, who would needs force three Seruingmen (that had beene

drinking in her house, and were taking their leaues) to stay and drink the three Outs first (that is, Wit out of the head, Money out of the purse, Ale out of the pot) as shee was comming towards them with the pot in her hand, was suddenly taken speechlesse and sicke, her tongue swolne in her mouth, neuer recouered specch, the third day after dyed. This Sir *Anthony Felton* the next Gentleman and Iustice, with diuers others eye-witnesses of her in sicknesse related to mee, whereupon I went to the house with two or three witnesses, inquired the truth of it.

Two seruants of a Brewer in Ipswich, drinking for a rumpe of a Turkie, strugling in their drinke for it, fell into a scalding Caldron backwards: whereof the one dyed presently, the other lingringly, and painefully since my comming to Ipswich.

Anno

Anno 1619. A Miller in Bromeswell, comming home drunke from Woodbridge (as he oft did) would needs goe and swimme in the Mil-pond: his wife and seruants knowing hee could not swimme, diswaded him, once by intreaty got him out of the water, but in hee would needs goe againe, and there was drowned. I was at the house to inquire of this, and found it to bee true.

In Barnewel neere to Cambridge one at the Signe of the Plough, a lusty young man, with two of his Neighbours, and one Woman in their company, agreed to drinke a barrell of strong Beare; they drunk vpthe vessell, three of them dyed within 24 houres, the fourth hardly escaped after great sicknes. This I haue vnder a Iustice of Peace his hand neare dwelling, besides the common fame.

A

Woe to Drunkards.

A Butcher in Haslingfeild hearing the Minister inueigh against Drunkenesse, being at his Cups in the Alehouse fell a iesting and scoffing at the Minister and his Sermons. As hee was drinking, the drinke or something in the Cup quackled him, stuck so in his throat that he could neither get it vp nor down, but strangled him presently.

At Tillingham in Dengy hundred in Essex, three young men meeting to drinke strong waters fell by degrees to halfe pints: one fell dead in the roome, & the other preuented by company comming in, escaped not without much sicknesse.

At Bungey in Norfolke three comming out of an Ale-house in a very darke euening, swore, they thought it was not darker in Hell it selfe: one of them fel off the Bridge into the water, and was drowned; the

the second fell off his Horse, the third sleeping on the ground by the Riuer's side, was frozen to death. This haue I often heard, but haue no certaine ground for the truth of it.

A Bayliffe of Hadly vpon the Lords day being drunk at Melford, would needs get vpon his mare to ride through the street, affirming (as the report goes) that his Mare would carry him to the diuell; his Mare casts him off, and broke his necke instantly. Reported by sundrie sufficient witnesses.

Company drinking in an Ale-house at Harwich in the night, ouer against one Master *Russels*, and by him out of his Window once or twice willed to depart, at length he came down and took one of them, and made as if he would carry him to prison, who drawing his Knife fled from him, and was three daies after

after taken out of the sea with the Knife in his hand. Related to mee by Master *Russell* himselfe, Maior of the Towne.

At Tenby in Pembrokeeshire a Drunkard being exceeding drunke, broke himselfe all to pieces of an high and steepe rocke in a most fearefull manner, and yet the occasion and circumstances of his fall so ridiculous, as I thinke not fit to relate, left in so serious a iudgement, I should moue laughter to the Reader.

A Glasier in Chauncery Lane in London, noted formerly for profession, fell to a common course of drinking, whereof being oft by his wife and many Christian friends admonished, yet presuming much of Gods mercy to himselfe, continued therein, till vpon a time hauing furcharged his stomacke with drinke, hee fell a vommiting, broke
a Veyne,

a Veyne, lay two dayes in extreme paine of body & distresse of mind, till in the end recouering a little comfort, he died: both these examples related to me by a Gentleman of worth vpon his owne knowledge.

Foure sundry instances of drunkards wallowing and tumbling in their drinke, flaine by Carts, I forbear to mention, because such examples are so common and ordinarie.

A Yeomans Sonne in Northamptonshire being drunk at Wellingborough on a Market day, would needes ride his Horse in a brauery ouer the plowed lands, fell from his Horse, and brake his neck: reported to me by a Kinsman of his owne.

A Knight notoriously giuen to Drunkenesse, carrying sometime payles of drinke into the open feild
to

to make people drunke withall, being vpon a time drinking with company, a woman comes in, deli- uers him a Ring, with this posie, *Drinke and Dye*, saying to him, This is for you; which hee tooke and wore, and within a weeke after came to his end by drinking : re- ported by sundry, and iustified by a Minister dwelling within a mile of the place.

Two examples haue I knowne of children that murdered their owne Mothers in drinke, and one notorious drunkard that attempted to kill his Father; of which bceing hindred, he fired his Barne, and was afterward executed one of these formerly in print.

At a Tauerne in Breadstreet in London certaine Gentlemen drin- king healthes to their Lords, on whom they had dependance, one desperate wretch stepps to the Ta- bles

bles end, layes hold one a pottle-pot full of Canarie Sack, sweares a deepe oath; What will none heere drinke an health to my noble Lord and Master? and so setting the Pottle pot to his mouth, drinkes it of to the bottome, was not able to rise vp, or to speake when hee had done, but fell into a deepe snoaring sleepe, and being remoued, layde aside, and couered by one of the seruants of the house, attending the time of the drinking, was within the space of two howers irrecoverably dead: witnessed at the time of the printing hereof by the same seruant that stood by him in the Act, and helpt to remoue him.

In Dengy Hundred, neare to Maldon, about the beginning of his Maiesties reigne, there fell out an extraordinary iudgement vpon five or sixe that plotted a solemne drinking at one of their houses, laid in Beare,

Beare forthe once, drunke healths in a strange manner, and died thereof within a few weekes, some sooner, and some later: witnessed to mee by one that was with one of them on his death-bed to demaund a debt, and often spoken of by Master *Heydon*, late Preacher of Mauldon, in the hearing of many: the particular circumstances were exceeding remarkeable; but hauing not sufficient prooffe for the particulars I will not report them.

One of Aylesham in Norfolke, a notorious Drunkard drowned in a shallow Brooke of water with his horse by him.

Whilest this was at the Presse, a man 85 yeares old, or thereabout, in Suffolke, ouertaken with Wine (though neuer in all his life before, as hee himselfe said a little before his fall, seeming to bewaile his present condition, and others that knew

knew him so say of him) yet going downe a paire of staires, (against the perswasion of a woman sitting by him in his chamber) fell, and was so dangerously hurt, as hee dyed soone after, not being able to speake from the time of his fall to his death.

The names of the parties thus punished, I forbear for the kinreds sake yet liuing.

If conscionable Ministers of all places of the land would giue notice of such Iudgements, as come within the compasse of their certaine knowledge, it might bee a great meane to suppress this sinne, which raignes euery where to the scandall of our Nation, and high displeasure of Almighty God.

These may suffice for a taste of Gods Iudgements. Easie were it to abound in sundry particular casualties and fearefull examples of

C

this

this nature. Drunkard, that which hath befallen any one of these, may befall thee, if thou wilt dally with this *Cockatrice*, what euer leagues thou makest with Death, and dispensations thou giuest thy selfe from the like. Some of these were young, some were rich, some thought themselves as wise as thou; none of them euer looked for such ignominious ends, more then thou who euer thou art: if thou hatest such ends, God giue thee grace to decline such courses.

If thou beest yet insensate with wine, voyde of wit and feare, I know not what further to minde thee of, but of that third, & worst sting of all the rest, which will euer bee gnawing, and neuer dying: which if thou wilt not feare here, sure thou art to feele there, when the Red Dragon hath gotten thee
into

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into his denne, and shall fill thy
soule with the gall of Scorpions,
where thou shalt yell and howle
for a drop of water to coole thy
tongue withall, and shalt be denied
so small a refreshing, and haue no
other liquor to allay thy thirst, but
that which the lake of Brimstone
shall afford thee. And that wor-
thily, for that thou wouldest in-
curre the wrath of the Lambe for
so base and sordid a sinne as drun-
kenesse, of which thou mayest
thinke as venially and sleightly as
thou wilt. But *Paul* that knew the
danger of it, giues thee faire war-
ning, and bids thee not deceiue thy
selfe, expressely and by name men-
tioning it among the mortall sinns,
excluding from the Kingdome of
heauen. And the Prophet *Esay* tels
thee, that for it *Hell* hath enlarged
it selfe, opened it mouth wide, and
without measure; and therefore
C 2 shall

1. Cor. 6. 10.

Esay 5. 14.

shal the multitude and their pompe
and the iollyest among them de-
scend into it. Consider this you
that are strong to powre in drinke,
that loue to drinke sorrowe and
care away: And bee you well as-
sured, that there you shall drinke
enough for all, hauing for euery
drop of your former boufings, vi-
als, yea whole seas of Gods wrath,
neuer to be exhaust.

Now then, I appeale from your
selues in drinke, to your selues in
your sober fits. Reason a little the
case, and tell mee calmelly, would
you for your owne, or any mans
pleasure to gratifie friend or com-
panion, if thou knewe there had
beene a Toad in the Wine-pot (as
twise I haue knowne happened to
the death of drinkers) or did you
thinke that some *Cesar Borgia*, or
Brasutus had tempered the cup; or
did you see but a Spider in the
glasse

glasse, would you, or durst you carouse it off? And are you so simple to feare the poison that can kill the body, and not that which killeth the soule and body euer, yea for euer and euer, and if it were possible for more then for euer, for euermore? Oh thou vaine fellow, what tellest thou mee of friendship, or good-fellowship, wilt thou account him thy friend, or good fellow, that drawes thee into his company, that hee may poyson thee? and neuer thinkes hee hath giuen thee right entertainment, or shewed thee kindnesse enough, till hee hath killed thy soule with his kindnesse, and with Beere made thy body a carcase fit for the Beere, a laughing and lothing-stocke, not to Boyes and Girles alone, but to men and Angels. Why rather sayest thou not to such, What haue I to doe

C 3 with

Woe to Drunkards.

*Seneca de Beneficiis, lib. I. ca. 10
 quum plurimum
 me iſumpſiſſe
 virtus erit, &c.*

with you, yee ſonnes of Beliall, yee
 poyſonfull generation of Vipers,
 that hunt for the precious life of
 a man? Oh but there are few good
 Wits, or great Spirits now a dayes,
 but will Pot it a little for compa-
 ny. What heare I? Oh baſe and
 low ſpirited times, if that were
 true! If wee were fallen into ſuch
 Lees of Time foretold of by *Se-
 neca*, in which all were ſo drowned
 in the dregs of vices, that it ſhould
 bee vertue and honour to beare
 moſt drinke. But thanks bee to
 God, who hath reſerued many
 thouſands of men, and without
 all compariſon more wittie and va-
 lorous, then ſuch Pot-wits, and
 Spirits of the Buttery, who neuer
 bared their knees to drinke health,
 nor euer needed to whet their
 wits with wine, or arme their
 courage with Pot-harneſſe. And
 if it were ſo, yet if no ſuch wits
 or

or Spirits shall euer enter into heauen without repentance, let my Spirit neuer come and enter into their Paradise; euer abhorre to partake of their brutish pleasures, lest I partake of their endlesse woes. If young *Cyrus* could refuse to drinke wine, and tell *Astiages* he thought it to bee poyson, for hee saw it metamorphose men into beastes and carkases: what would hee haue said, if hee had knowne that which we may know, that the wine of Drunkards is the wine of *Sodom* and *Gomorrhah*, their grapes, the grapes of gall, their clusters, the clusters of bitternesse, the iuice of Dragons, and the venome of Aspes. In which wordes, *Moses* is a full Commentary vpon *Salomon*, largely expressing that hee speakes here more briefly, *It stings like the Serpent, and bites like the Cockatrice*: To the which I may

Dent. 32. 32.

not vnfitly adde that of *Pauls*, and think I ought to write of such with more passion and compassion, then he did of the Christians in his time, which sure were not such monsters as ours in the shapes of christians, *Whose God is their belly* (whom they serue with drinke offerings) *whose glory is their shame, and whose end is damnation.*

What then, take wee pleasure in thundring out Hell against Drunkards? is there nothing but death and damnation to Drunkards? Nothing else to them, so continuing, so dying. But what is there no helpe nor hope, no Amulet, Antidote or Triacle, are there no presidents found of recouery. *Ambrose* I remember, tels of one, that hauing been a spectacle of Drunkenness, prooued after his conuersion a patterne of sobriety. And I my selfe must confesse, that one haue I knowne

*Qui ludibrium
fuerat ebrietatis
factus est postea
sobrietatis exem-
plum. Amb. de
Hes.*

knowne yet liuing, who hauing drunke out his bodily eyes, had his spirituall eyes opened, prooued diligent in hearing and praetising. Though the pit bee deepe, mierende and narrow, like that Dungeon into which *Jeremy* was put, yet if it please God to let down the Cords of his diuine mercy, and cause the party to lay hold thereon, its possible they may escape the snares of death. There is euẽ for the most debauched Drunkard that euer was, a foueraigne medicine, a rich treacle of force enough to cure and recover his disease, to obtaine his pardon, and to furnish him with strength to overcome this deadly poyson, fatall to the most. And though wee may well say of it as men out of experince doe of quartane agues, that it is the disgrace of all morrall Physick, of all reprooves, counsels and admonitions

Magna medicina tollit peccata Magna.
Ambrose.

ons. Yet is there a salve for this
fore, there came one from heauen
that trode the Winepresse of his
Fathers fiercenesse, drunke of a cup
tempered with all the bitternesse of
Gods wrath, and the diuels malice,
that hee might heale euen such as
haue drunke deepest of the sweete
cup of sinne. And let all such know,
that in all the former discouerie of
this poyson, I haue onely aimed to
cause them feelee their sting, and
that they might with earnest eyes
behold the Brasen Serpent, and se-
riously repaire to him for mercie
and grace, who is perfectly able to
eiect euen this kind, which so rare-
ly and hardly is thrown out where
once he gets possession. This seed
of the Woman is able to bruisse this
Serpents head. Oh that they would
listen to the gracious offers of
Christ! If once there be wrought
in thy soule a spirituall thirst after
mercy

mercy, as the thirstie land hath after raine, a longing appetite after the water that comes out of the Rocke, after the bloud that was shed for thee; then let him that is a thirst come, let him drinke of the water of life without any money; of which if thou hast tooke but one true and thorow draught, thou wilt neuer long after thy old puddle waters of sinne any more. Easie will it be for thee after thou hast tasted of the Bread and VVine in thy Fathers house euer to loath the husks and swill thou wert wont to follow after with greedinesse. The Lord Christ will bring thee into his mothers house, cause thee to drinke of his spiced wine, of the new wine of the Pomegranate: Yea, he will bring thee into his cellar, spread his Banner of loue ouer thee, stay thee with flagons, fill thee with his loue, till thou beest sicke
and

Can. 3. 2.

Can. 2. 4.

*Habet Deus
suum inebriami-
ni, &c. Bernard,
in Cant.*

and overcome with the sweetnesse of his consolations. In other drink there is excesse, but here can be no danger. The diuell hath his inuitation, *Come, let vs drinke*; and Christ hath his *inebriamini, Be ye filled with the spirit*. Here is a fountaine set open, and proclamation made. And if it were possible for the brutish-est Drunkard in the world to know, who it is that offereth, and what kind of water hee offereth, hee would aske, and God would giue it frankly without money, he should drinke liberally, be satisfied, and out of his belly should sally springs of the water of life, quenching and extinguishing all his inordinate longings after stolne waters of sin and death.

All this while, little hope haue I to worke vpon many Drunkards, especially by a Sermon read (of lesse life and force in Gods ordinance,

nance, and in it owne nature, then preached), my first drift is, to stirre up the spirits of Parents and Masters, who in all places complaine of this euill, robbing them of good seruants, and dutifull children, by all care and industrie to preuent it in their domesticall education, by carrying a watchfull and restraining hand ouer them. Parents, if you loue either soule or body, thrift or pietie, looke to keep them from this infection. Lay all the barres of your authoritie, cautions, threats and charges for the auoyding of this epidemicall pestilence. If any of them bee bitten of this Cockatrice, sleepe not, rest not, till you haue cured them of it, if you loue their health, husbandry, grace, their present or future liues. Dead are they while they liue, if they liue in this sinne. Mothers, lay about you as *Bathsheba*, with all entreaties;

treaties; What my sonne, my sonne of my loues and delights, Wine is not for you, &c.

My next hope is, to arouse and awaken the vigilancy of all faithfull Pastors and Teachers. I speake not to such Starres as this Dragon hath swept downe from heauen with it taylor: for of such the Prophets, the Fathers of the Primitiue, yea, all ages complaine of. I hate and abhorre to mention this abomination: to alter the Prouerbe, *As drunke as a Beggar*, to a Gentleman, is odious; but to a Man of God, to an Angell, how harsh and hellish a sound is it in a Christians eares. I speake therefore to sober Watchmen, *Watch, and be sober*, and labour to keepe your Charges sober and watchful, that they may be so found of him that comes like a thiefe in the night. Two meanes haue you of great vertue for the quelling of
this

Woe to Drunkards.

43

this Serpent, zealous preaching and praying against it. Its an old receiued Antidote, that mans spittle, especially fasting spittle, is mortal to Serpents. Saint *Donatus* is famous in storie for spitting vpon a Dragon that kept an high way, and deuoured many passengers. This haue I made good obseruation of, that where God hath raised vp zealous Preachers, in such townes this Serpent hath no nestling, no stabling or denning. If this will not doe, *Augustine* enforceth another, which I conceiue Gods and Mans lawes allow vs vpon the reason he giues: If *Paul* (saith he) forbid to eate with such our common bread in our owne priuate houses, how much more the Lords body in Church assemblies: if in our times this were strictly obserued, the Serpent would soone languish and vanish. In the time of an Epidemi-

*Vt Serpens hominis quæ tacta salu-
tis, disperit, ac
sefe mandendo
conscit ipsa:
Lucretius: vide
etiam Ophidium
et Gescerum, &c*

demicall disease, such as the Sweating or Neezing sicknesse, a wise Physitian would leaue the study of all other diseases to find out the cure of the present raging euill. If *Chrysostome* were now aliue, the bent of all his Homilies, or at least one part of them should be spent to cry downe drunkennesse, as he did swearing in Antioch : neuer desisting to reprove it, till (if not the feare of God, yet his importunitie, made them weary of the sinne.

Such Anakims and Zanzumims, as the spirituall sword will not worke vpon, I turne them ouer to the Secular Arme, with a signification of the dangerous and contagious spreading of this poyson in the veynes and bowels of the Common-wealth. In the Church and Christ his name also, intreating them to carry a more vigilant eye ouer the dens and burrowes of this
Cocka-

Cockatrice, Superfluous, Blinde,
and Clandestine Ale-houses, I
meane the very pest-houses of the
Nation; which I could wish had
all for their signe, a picture of some
hideous serpent, or a paire of them,
as the best hieroglyphick of the
Genius of the place, to warne pas-
sengers to shunne and auoyde the
danger of them. Who sees and
knowes not that some one needles
Alchouse in a Country Towne, vn-
does all the rest of the houses in it,
eating vp the thrift and fruit of
their labours; the ill manner of sun-
dry places being, there to meet in
some one night of the weeke, and
spend what they haue gathered,
and spared all the dayes of the same
before, to the preiudice of their
poore wiues and children at home;
and vpon the Lords day (after eue-
ning Prayers) there to quench and
drowne all the good lessons they
D haue

*Pinge duos
anguis,*

haue heard that day at Church. If this goe on, what shall become of vs in time? If woe bee to single drunkards, is not a Nationall woe to be feared & expected of a Nation ouerrun with drunkennes? Had we no other sinne reigning but this (which cannot reigne alone) will not God iustly spue vs out of his mouth for this alone? We reade of whole Countries wasted, dispeopled by Serpents. *Pliny* tells vs of the *Amycla*, *Lycophron*, of *Salamis*, *Herodotus* of the *Neuri*, vttterly depopulate and made inhabitable by them. Verely if this Cockatrice multiply and get head amongst vs a while longer, as they haue of late begun, where shall the people haue sober seruants to till their lands, or children to hold and enioy them. They speake of drayning Fens, but if this euill be not stopped, we shall all shortly be drowned with it.

with

with the Magistracy, Gentry, and Yeomanry would take it to serious consideration, how to deale with this Serpent, before he grow too strong and fierce for them. It is past the egge already, and much at that passe, of which *Augustine* complaines of in his time, that hee scarce knew what remedy to aduise, but thought, it required the meeting of a generall Councell. The best course I thinke of, is, if the great persons would first begin through reformation in their owne families, banish the spirits of their Buttries, abandon that foolish and vicious custome, as *Ambrose* and *Basil* calls it, of drinking healths, and making that a sacrifice to God for the health of others, which is rather a sacrifice to the diuell, and a Bane of their owne. I remember well *Sigismund* the Emperours graue answer, wherein there con-

ἐγὼ δὲ ἐπαινῶ
μάλιστα ἐκεί-
νους ὅσοι τὰ
ὑποφύμενα
τῶν κακῶν
ἐκκόπτουσι.

*Ælian lib. 14.
cap 27.*

*Tanta potentia
huius mali ut
sanari prorsus
sine concilio au-
toritate non pos-
sit. Aug. ep. 4.
ad Aurelium.*

*Bibamus pro salu-
te imperatorum,
comitum, Oh
fluitiam vitium
sacrificium pu-
tant. Amb. de
Helia, &c.
Bazil. Hom.
contra Ebrios.*

curred excellent wisdom & wit (fel-
dom meeting in one saying) which
hee gaue before the Councell of
Constance, to such as proposed a re-
formation of the Church to begin
with the *Franciscans*, & *Minorites*.
You will neuer do any good (saith
he) vnles you begin with the *Maio-
rites* first. Sure til it be out of fashio
& grace in gentlemens tables, but-
teries, and cellars, hardly shall you
perswade the countriman to lay it
down, who as in fashions so in vices
wil euer be the Ape of the Gentry.

If this helpe not, I shall then con-
clude it to be such an euil as is only
by Soueraigne power, & the Kings
hand curable. And verily next vn-
der the word of God which is om-
nipotent, how potent and wonder-
working is the word of a King?
when both meet as the Sun, & some
good star in a benigne coniunction,
what enemy shall stand before the
sword

Where the
word of a King
is, there is po-
wer, *Ecc1. 8. 4.*

word of God & *Gideon*? what vice
so predominant which these subdue
not. If the Lyon roare, what beast
of the forrest shall not tremble and
hide their head? Haue wee not a
noble experiment hereof, yet fresh
in our memory, and worthy neuer
to dye in the timely & speedy sup-
pression of that impudent abhomi-
nation of womens Mannish habit,
threatning the confusion of sexes,
and ruine of modesty? The same
Royall hand, and care the Church
and Commonwealth implores for
the vanquishing of this poyson, no
lesse pernicious, more spreading,
and preuailing. Take vs these little
Foxes was wont to bee the suit of
the Church, for they gnabble our
Grapes, and hurt our tender bran-
ches: but now it is become more
serious: Take vs these Serpents,
lest they destroy our Vines, Vine-
dressers, Vineyards and all. This

hath euer been Royall game. How famous in the story of *Diodorus Siculus*, is the Royall munificence of *Ptolomey* King of Egypt, for prouision of Nets, and maintenance of Huntsmen, for the taking and destroying of Serpents, noxious and noysome to his countrey. The like of *Philip* in *Aristotle*, and of *Attilius Regulus* in *Aulus Gellius*. The Embleme mentioned at large by *Plutarch*, engrauen on *Hercules* shield, what is it but a Symbole of the diuine honor due to Princes following their *Herculean* labours, in subduing the like *Hydraes*, too mighty for any inferiour person to take in hand. It is their honor to tread vpon *Basiliskes*, and trample *Dragons* vnder their feet. *Salomon* thinkes it not vnworthy his Pen to discouer their danger.

A royall and eloquent Oration
is happily and worthily preserved
in

in the large volume of ancient writings, with this title, *Oratio magnifici et pacifici Edgari Regis habita ad Dunstanum Archiep. Episcopos &c.*

The maine scope whercof is, to excite the Clergies care & deuotion for the suppressing of this vice for the common good. Vndertakers of difficult plots promise themselves speed and effect, if once they interest the King, and make him a party. And what more generally beneficiall can bee deuised or proposed then this, with more honour and lesse charge to be effected, if it shal please his Maiesty but to make trial of the strēgth of his temporal & spiritual armes. For the effecting of it, if this help not, what haue we els remaining, but wishes & praiers to cast out this kind withall. God helpe vs. To him I commend the successe of these labors, & the vanquishing of this *Cockatrice*.

FINIS.

Excerpta ex Historia Nicolai Harpstedii Archiep. Cantuariensis. Viae Tomi 13, Bibliotheca palatina.

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